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During the prayer, the one who performed the sacrifice added the expression "lang nam" in chosen places; it means "the year of the bull," because the sick person was born in the year of the bull. Lang is the Tibetan expression for the Zodiac bull. As the prayer ended, the assistant took some of the sacrificial meat, rice and chi and offered it to Me-sum-mung, the demon who represents the life-principle.

And so the sacrifice came to an end. The portions of meat were cleared away. The fore and hind legs and the valuable parts were given to the priest. The remainder of the meat, as also the skin, were sold in order to enable the family to make a little money. A very small portion of the meat was eaten immediately after the sacrifice. These sacrifices involve a heavy expenditure for the family; often many sacrifices are offered for the same illness if it is protracted, and this causes the ruin of many people. Hence many prefer to invite the lamaistic monks of the Brug-pa sect, because they are willing to drive out demons of illness at lesser expense.

A female Mun, Mai-li-mo-la-dza-ni, whose personal name is Chin-dün, and who lives near Git-biyong described a similar sacrificial ceremony to us which she holds at the ripening of the millet crop. The preparatory arrangements for the sacrifice are the same as mentioned above, with the following differences: There are only five Tormas for the five deities namely: Sa-dzug-rum, the sun god who is regarded as the Supreme Being, Ni-gung-mön, his wife, Ta-dik-köb, the son, Nyom, the daughter-in-law, and San-tug-kan-dro-mu. There are again two lamps, but five bamboo containers containing chi, five banana leaves with rice, five varieties of meat, and incense, and holy water containers. She is helped by her personal spirits who are Darmit, Dartik, Sang-mu, Dang-mu-rum, Asog-rum, Tzang-rum. The sacrifice progresses in the same sequence as above. This Mun was twenty years old when she fell ill with heart trouble. The Bong-thing A-du said to her, "You must become Mun." She was an apprentice to the female Mun Dja-ge-mo. In addition to her Mun belief, she also practises Lamaism, and has a little prayer wheel and prayer cord. We could not obtain the text of the prayers used in her sacrifice.